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Sōkai.

The Annual Meeting of the *Kumi-ai* churches was held in the Osaka church, beginning October 23, with over one hundred delegates present. The meetings were of especial interest their year, it being thirty years since the first one was held. The growth of the denomination since then, may be understood from the fact that pastors were present from places as far apart as Hokkaidō, on the north, Formosa, on the south, and Chosen, on the west. A unique feature was the presence of a Korean pastor, named Sha Haku Won, who came from Kange, seventy *ri* north of Pyeng Yang, to bring the greetings and thanks of the Korean *Kumi-ai* Christians. The present number of *Kumi-ai* members, in-

cluding those in mission chapels, is about twenty-five thousand. Of these six thousand eight hundred and seventy-five are Koreans, in forty-two churches and twenty-one chapels.

A very impressive ordination service was held in Temma church, October 25, at which four men were ordained. One of them is pastor of Tottori church, another, pastor of Hokubu, the lately organized mission church in Okayama.

An innovation was the holding of the examinations of the candidates on the day before *Sōkai* opened; while, for many reasons, a more public examination seems desirable, it certainly added to the impressiveness of the occasion to have it free from the usual theological discussions. The grand rally of Christians was held Monday evening, at the Y.M.C.A. hall. At this meeting over 1,130 *yen* was pledged for the special evangelistic work of the coming year, and following an earnest exhortation by Mr. Kimura, the pastors and evangelists present expressed, by rising, their determination, each, to secure ten new members between now and Christmas. As bearing upon the future progress of the denomination, perhaps the most important action taken was the organization of a separate Sunday-school department, with an appropriation in the budget for its distinctive work.

At the final meeting when the "development of the country church" was under discussion, a most earnest spirit of consecration was manifested, and Messrs. Abe, Kimura, and Makino offered themselves for general evangelistic work under

the direction of the new president, Mr. Miyagawa. To embody this spirit in tangible form, Chairman Harada offered the following declaration, to which all present pledged themselves by rising: "With the *Sōkai* which is to meet next fall at Kyoto, in view, in order to secure an unprecedented success for our *Kumi-ai* churches, we, each, with one accord, coöperating, by prayer and teaching of the 'Way,' resolve to plan for the enlargement of our *Kumi-ai* Church." While no figures are mentioned the addition of five thousand new members was spoken of as the definite result to be attained.

The meeting of the pastors' association, which usually precedes, was put after *Sōkai* for convenience in attending the coming Coronation. From Osaka all went to the beautiful and ancient capital, Nara, where the twentieth anniversary was held. The special services were most inspiring. A sermon was preached by Mr. Ebina. The declaration to which fifty-five pledged themselves twenty years ago, was read. At a later meeting, sixty-seven more workers solemnly added their names to the document. At this meeting also Messrs. Abe and Kimura, who had pledged themselves at *Sōkai*, to special evangelistic work, were set apart for such service, with the addition of Mr. Aoki, the singer.

S. SAMPSON WHITE.

Thirty-fifth Anniversary of the Kobe Woman's Evangelistic School.

As from all directions pilgrims converge toward Jerusalem, so, on the days preceding October 18, the graduates and former pupils of the Woman's Evangelistic School, thirty-eight in number, gathered at their *alma mater* for five days of re-union and spiritual uplift. From Formosa, on the south, Hawaii, on the east, and Hokkaidō, on the north, they came, as well as from Miyazaki, Tokyo, Tottori, and nearer places.

Back to the old home once in five years is our custom, and the re-union was so planned that the women could go from here to the Woman's Missionary Society meeting, the annual conference of the churches at Osaka, and on to the Workers' Meeting, for three days, at Nara.

Aside from the rich program prepared for them, we feel that the re-union itself was one of the most helpful we have ever had, bringing the school, with the new elements and new spirit which have been entering into it, in recent years, into closer touch and sympathy with the working body of our graduates.

As to the program, a partial list of the speakers will give an idea of it. President Harada and Dean Hino, of the Doshisha, Mr. Makino, on a New Testament subject, and Mr. Yamaguchi, on the Old Testament, and Mr. Miyagawa, on Evangelism. The three addresses on different phases of Sunday-school work were finely supplemented by the very suggestive and practical exhibit Mrs. Stanford had prepared. Captain Bickell gave two addresses on the work God is doing through the Gospel Ship in the Islands of the Inland Sea. Dealing, as they did, with pioneer work, they were especially helpful and encouraging to our graduates, who came from lonely country fields. Mr. Allchin's stereopticon lecture on Fanny Crosby, found a ready response in the hearts of the Christian workers.

Preceding the formal lectures, which were open to the public, there was a devotional hour each day, and on one morning all went to Kasugano cemetery, two miles from here, to hold a prayer-meeting beside Miss Talcott's grave. There were also private sessions, conducted and addressed by the graduates themselves, and I believe the consensus of opinion is that those were the most mutually helpful meetings we had.

After the meetings here, the alumnae went, many of them for the first time, to "Rest-awhile," the cottage near the sea, seven miles west of us, which we hope will furnish rest and recuperation to



ANNIVERSARY GROUP, KOBE WOMAN'S EVANGELISTIC SCHOOL.



SUNDAY-SCHOOL EXHIBIT.

(See Page 35).

many tired workers in the future. Here they had their alumnae meeting, and came into very close touch with one another, twenty-seven sleeping on the floor, side-by-side, that night. The number was swelled to about fifty the next day, when, at the closing session, there were two fine, spiritual addresses by Mr. Nagasaka and Mr. Tsuyumu, followed by a season of intercession for the school, the workers, and especially for the individual graduates whose faces we had missed. At this meeting the graduates, as an expression of gratitude to the Woman's Board in Chicago, which had supported this school for thirty-five years, and to show their deep sympathy for the afflictions of their Christian sisters in Armenia, contributed over ten *yen* to be expended by the Woman's Board for relief-work in Armenia, Turkey.

(Miss) GERTRUDE COZAD.

A Lantern Tour in Hokkaidō.

(Continued.)

Asahigawa people (60,000) call their city the Osaka of the north. Signs of activity, enterprise, and growth are everywhere. It is smaller than Sapporo (90,000), but is growing faster. The city lies almost in the center of Hokkaidō, and is many miles distant from its nearest sea-port, Rumoi. There is not a resident missionary in this large town, but the community is well served, religiously, by the four churches. The *Kumi-ai* church recently purchased the house and lot formerly occupied by Dr. and Mrs. Pierson, of the Presbyterian Mission. The Christians are now well equipped with a church, Sunday-school and parsonage. The three lectures I gave in this church were well attended, two hundred each night. After the temperance lecture, a school teacher and a shop-keeper, who makes harness, signed the pledge. During the lecture a boy was overheard to say: "Mother, beer is poison, isn't it?" The mother hushed

him up, and made a move to take him home; but he was determined to stay till the end. Later in the week a most interesting meeting was held in a country primary school, about five miles from Asahigawa. Six of us, including the pastor, walked the five miles to the school house, and five miles back in the evening. We persuaded the principal of the school, a drinking man, to act as chairman. A band of young farmers, who graduated from this primary school, prepared the school room and helped in many ways. But it rained in torrents, at the hour of meeting, and we thought our preparations had been made in vain. But three hundred parents and children came, more than half of whom were adults. This was the first time I had lectured in a public-school room, and I was encouraged to believe that the high school also will welcome a temperance lecture, especially if, by darkening the windows, the lecture can be given in the school before the pupils leave for their homes.

Miss Chandler, who lives in Asahigawa, generously paid the rent of a theater in a small town, a few miles distant, where she has a Sunday-school on Saturday. Here also the young men's club (non-Christian) helped to prepare the place for the lecture. At the close of the meeting, while these young men were carrying my lantern cases to the hotel, they were waylaid by two drunken young men, who attempted to pull them into a liquor shop, and force them to drink. My appearance on the scene, however, caused these fellows to skulk away. In this small town, both the post-master and the station-master are Christians. It is remarkable how many Christian men hold these two positions in Hokkaidō.

Before I left Asahigawa, I visited a modern saw-mill owned and operated by a Christian family. There are three grown-up daughters in the family, who have married three Christian men of three denominations. The oldest is a *Kumi-ai* man, who was in the Dōshisha

for a while, and assisted Mr. Gleason in the Y.M.C.A. work for soldiers in Manchuria, during the war with China. At large expense, this young man has put in machinery, which turns out daily thousands of pairs of wooden clogs.

The churches in Hokkaidō have, in their membership, many men of solid character and progressive ideas. This impressed me when I reached Nayoro, farthest north in my trip. I found another saw-mill operated by another Christian family—this time, four sons being in the family. One of them, many years ago, came to this island and started a small farm. His success led other members of the family to come. A saw-mill was started, and this became even more profitable than the farm. The brothers started a church, and called their elder brother from the south, to take charge of it. The large saw-mill, the foreign building for offices, and the church and parsonage, so close together, make an imposing sight in this small town. The two lectures here also were well attended.

Another growing town is Obihiro, where the Tokachi Church is located. The Christians are not many, but they have a fine new church and parsonage. The membership is scattered, and after the two lectures, in the parent church, I went into the country where the Christians reside. One lecture was given in a farm-house, another in a freight shed beside the railway station. The country people had come into the village, because of the *bon* festival, but seeing the advertisement about the lantern lecture, they hung about the freight shed till the doors were opened. In less than half an hour more than three hundred people had crowded into the building. A priest, who was lecturing that evening, in a temple farther down the street, had a small audience of old people only. During this summer tour I came into contact with many interesting people, but I have not space to tell about them. Besides preaching on Sundays, I lectured twenty-eight nights; and in nearly every case, the churches,

theaters, halls, school-houses, etc., were well filled. Five times as many people came to listen, because of the lantern and pictures.

GEORGE ALLCHIN.

Amenities of Travel in Chosen.

The most novel experience of my life has come to pass. Of course, there would have to be a *most* novel, anyway, and until now, my coming to Japan was that. But this first country trip in Korea has hit the highest point so far. I had been here in this country station of Chairyung about ten days, when we decided to go to the shores of the Yellow Sea for the K.'s vacation. This meant a trip of two or three days across country, and though the details were not very vivid to me, the prospect was filled with keen imaginings of unknown experiences—and I got them all fulfilled. The party consisted of Mr. and Mrs. K., and myself, the baby, and nurse, and a boy to drive the pack-mule. We started out with two riding-mules—which had not been ridden for so long that, added to the fact that I had not ridden any kind of an animal for at least fifteen years, it made me a bit interested to see what would happen; Mrs. K. rode the other mule, Mr. K. was on his bicycle, and the baby and nurse in a *kuruma*. Beyond an unwillingness to go unless following the other mule, my mule was quite peaceful, and walked along at a very easy pace. Fortunately the worst part of our trip came at the start, and though we were somewhat discouraged after covering only ten miles in four hours, because of bad, muddy roads, we were encouraged soon afterwards by the good roads which we had all the rest of the way. About every four hours we had to stop to give the baby his heated "carnation cream" and "cornflakes," sometimes having to stop, besides, for our own meals. The first time, it was only a solitary Korean mud hut, in which we stopped; other times, it was in a village, and this always

afforded much entertainment for the townspeople. I wish I could have taken a picture one time that we stopped to feed the baby—it was raining as we stopped before an "Inn," and the kitchen being the front room, the nurse had easy access to the great, hot-water kettles plastered into the mudstove. Mrs. K. was then traveling in the *kuruma*, and fed the baby there, in the middle of the road, and regardless of quite a heavy rain, a crowd of men, women, and children pressed around, eager to see every mouthful that went in. Mr. K. and the boy sat under the eaves of a house, across the way, talking over "roads," and I tried to keep the mules from eating up the house to which they were tied. There were many such little untaken pictures all along the way, which, with others, have been filling my mental photo album at a remarkable rate, in the past few months.

The first night we spent on the outskirts of a little town, making up our beds on a covered platform that stood directly on the road. By means of mosquito nets, and sheets, for curtains, we made ourselves very comfortable, and spent a fraction of a night—decapitated at both ends—in peace. I woke once to hear a variety of sounds—starting with snores from one of the K.'s, which were caught up by one of the mules, only a few feet away, and died out in echoes across the road, as an old "night-hawk" slept over his pipe—then a rooster crowed, and I went to sleep.

We brought our food with us, and became so tired of it by the end of the third day, that we were prepared to annihilate anyone who even mentioned peanut butter, or walnut loaf. We boiled water at each lunch place, and carried it in canteens, to be used promiscuously, thus disregarding hygiene among ourselves, while safeguarding against Korean contamination. Though we changed around a little, I rode muleback for practically all the sixty miles, and was consequently stiff most of the way. But the novelty and interest of it all far outbalanced that

little discomfort. The second day was not particularly eventful until nightfall, and even then nothing did happen, though we were a little uneasy. Mr. K. went on ahead, soon after our noon stop, to engage food for the Koreans, in case we decided to push on that night. For a time there was no trouble, for where there was doubt as to the road we could see the mark of the bicycle wheel. But after a while we had a few delays, one of which, the mule slipping and losing everything off her back, delayed us considerably; then the bicycle tracks disappeared frequently, and a fine mist began to fall. We had had to ford several streams that day, over some of which the *kuruma* was carried bodily; there was more uphill work, and we had been going a long time, so all were rather tired. Though neither of us suggested anything of the kind, Mrs. K. and I were both a little concerned as we went on, unable to follow the tracks surely, both for rain and the gathering darkness, and, at about seven o'clock, were not a little relieved to see Mr. K. walking back to meet us.

The little Korean compound into which we rode, was not very prepossessing, and we hated the thought of another night on the road. But we were too tired, and the ten miles ahead of us was too rough and uncertain for it to be safe to try it that night, so we ate as much as we could of our food, supplemented by some dirty Korean rice with some beans mixed in with it, and decided to spend the night there. The two small rooms that we were given, with mud floors and scarcely any ventilation, didn't appeal to us very much, so we fixed up a narrow front porch, and flopped into bed, I, expecting at any minute that one of the large spiders I had seen in a web as big as a parasol, would get into bed with me. None did, but other smaller animals found their way in. I didn't leave all the bugs behind me in Japan. As soon as we could the next morning, we packed up our food and bedding, and started on the home stretch. And here again we were favored, for we had the most beauti-

ful part of our trip last, to leave us a happy memory. Through mountain passes we went, and even the mules appreciated it, I think, for when we came to good roads they needed much less than their usual urging to get them into, not only a reasonable trot, but a hilarious gallop. Then we came in sight of the Yellow Sea, and I felt like Balboa discovering the Pacific. It still seems not quite possible that the Yellow Sea that I lived by, is the same Yellow Sea that is on the map, and that it looks just the same as the Atlantic.

After riding for about an hour by the side of the ocean, we came, bedraggled but triumphant, to the little settlement of foreigners at Sorai Beach, and were received into their snug little summer cottages as though we were the veritable discoverers. There we left our mules, and rode the waves instead, at the most perfect bathing beach I have ever seen, and enjoyed, to the full, three weeks with these Korea missionaries, who all have the same two middle names—Cordiality and Geniality. If they can ever be persuaded to leave their beautiful beach, we shall be the gainers as well as they, if we may entertain them in our Karuizawa mountains.

(Miss) KATHERINE F. FANNING.

Rainy day Reminiscences:

GRADUATION IN 1879.

The Dōshisha made a beginning in a very small way in 1875, and made a new start on its own grounds in 1876, but a very important step in its establishment was the re-organisation consequent upon the graduation of its first class in 1879. This of course was the class of fifteen who came from Capt. Janes in Kumamoto, at the opening in 1876, and took a three years' course in theology. During those three years Dr. Davis was very largely occupied with teaching this class, and the most of the teaching of the younger students was done by them as pupil-teachers.

All fifteen had come with a firm resolve to devote their lives to Christian work (though not with any definite thought of the pastorate, which then did not exist in Japan), and as the time of their leaving us approached, it seemed to them and to us that it would be a good thing to set them apart for such work by some such rite as ordination. Accordingly we called an informal meeting of the Mission at Osaka, on May 10th, and made our proposition, but the Mission wisely declined to approve anything more than the setting apart, by some public service, of those who expected to make preaching their life work (without ordination), and as this was not satisfactory to the young men nothing of the kind was done.

The churches at Hikone and Yokkaichi, on the other side of the Lake, were organised in June, and two of the first students of the school were ordained over them. It is an illustration of the restraints under which we lived then, that, in order to attend these services, we had to send to Tokyo for travel-permits, and as Mr. Neesima thought it would excite suspicion for both Dr. Davis and myself to go traveling off together, only one of us went.

Graduation came June 12th, and was held in the rooms which served as chapel, in the building still in use by the Girls' School, the only time this building was thus honored, as, by the next year, the gymnasium furnished a better place. According to the custom of those times, all the fifteen spoke, and also there was a salutatory and a valedictory, so a full day of two sessions was occupied. The class had come to an agreement with each other as to the line of work which each should take up, a forecast which resulted about as might be expected. For instance, one man was to make a specialty of writing commentaries, who, in fact, has spent his life in the diplomatic service, and one, who is the leading preacher in the *Kumi-ai* body, was set apart for teaching girls. Of the fifteen, only six entered the ministry, of whom four continue in it; eleven engaged for

longer or shorter times in Christian education (nine of them in the Doshisha), of whom at most only one continues in it. In fine, two have died, four or five are still engaged in Christian work, and the others have either retired, or have entered into other occupations.

Three of the class were chosen to remain as teachers in the school (at the munificent salary of fifteen *yen* a month), and with them and with Dr. Gordon, a regular Faculty, with weekly meetings, was organised at the opening of the new school year in September, with a beginning of fixed division of work. It was then the plan that each teacher should take work in both the higher and the lower classes, and accordingly Dr. Davis had Systematic Theology and Spelling, and Dr. Greene, a little later, had Old Testament Exegesis and Common School Geography. By the way, Church History is the only subject, in the whole curriculum, which, so far, has been taught by only one person. Mr. Neesima was always far from magnifying his office as President, and he well filled the position of the constitutional sovereign who reigns, but does not rule, the Faculty doing its work through committees, which finally became so numerous that a list of them, with their respective duties, had to be printed. At the same time, the Second Church (then meeting in Mr. Neesima's house) was made the students' church, and the teachers took the preaching in turn.

With this re-organisation in 1879 the school entered upon a new course in its history, with no more need of employing pupil teachers, with no more anxiety as to getting permission for the foreign teachers to remain in the school, with the Japanese members of the Faculty taking their full share of authority, and with no more attempts at interference from the Mission. Of its further progress mention need only be made of the coming of Dr. Greene to the school in 1882, in connection with the opening of the vernacular department in theology (two parallel courses, one in English and one in Japa-

nese, being carried on for several years, though for many years now nearly all has been done in Japanese), the erection of the first permanent building under his supervision in 1884, and the coming of the first teachers expressly for work outside of theology, in that same year.

DWIGHT W. LEARNED.

Afield on the Continent.

It was a pleasant duty for the writer to go as fraternal delegate to the annual meeting of the Federal Council of Missions in Korea (Chōsen), September 1-3; and to carry greetings to that body from the Federated Missions of Japan. Taking advantage of the trip to Chōsen, it was also a pleasure to see something of the country and people, something of what Japan is doing in Chōsen and in Manchuria, of the Christian work in general, of the Japanese *Kumi-ai* churches, and of the work of the *Kumi-ai* churches for Chōsenese.

This last is, in a sense, a foreign mission. It is a mission of Japanese to a people of different habits and customs, and especially of different language. It is not a normal foreign mission, however, because the Chōsenese are now subjects of the Japanese Empire, and because Japan is seeking, in school room and everywhere, to assimilate the Chōsenese to her civilization and language. The mission is new. It has no precedents for its guidance. It comes into close contact with older and established Christian institutions. Its attitude toward the government and the government's attitude toward it, are somewhat other than in case of the older institutions. It is inevitable, perhaps, that mistakes should be made, and that there should be delicate problems to solve. It is to be hoped that, with the passage of years and the gaining of experience, the problems will gradually grow fewer and simpler. It was a pleasure to see an old friend and former associate in Hokkaidō, Rev. Takazō Takahashi, working for Chōsenese, learn-

ing their language, and already able to communicate with his people in their own vernacular. This seems to be one sure way to avoid difficulties, and also to successfully win the hearts of the people.

Nothing could be more fitting, or necessary, or valuable than the Christian work for Japanese by Japanese abroad. The Y.M.C.A., the *Kumi-ai* Church, and the other communions are doing what they can. Christian influence is already considerably felt in the Japanese communities. And this care for the moral and spiritual welfare of the Japanese residents, is one of the surest methods of helping Japan to play the part she ought to play in the real up-building of the Chōsenese people. The *Kumi-ai* Church has congregations and settled ministers in Keijō (Seoul), Heijō (Pyeng Yang), and Chinnampō. The strongest of these is the independent church in Keijō. The newest is the little company in Chinnampō, where regular work was begun only last spring.

The Christian work, in general, is full of interest, and has not a few suggestions for the evangelist in Japan Proper. Emphasis on Bible study by the whole church membership, is a striking feature of mission method. Classes for men and classes for women lasting for a week or two, or longer, are taught by efficient leaders, and are usually attended by scores, and sometimes by hundreds of men and women.

Self-support of churches is another gratifying characteristic of the Chōsenese Christian community. A casual observer, from the little he could see and hear, in a few days, wondered if the ministry of the churches was well enough educated to wisely lay the foundations of Christian institutions for such a people as the Chōsenese.

What is Japan as a nation doing, and hoping to do, for Chōsen? Materially, she has already done wonders. A thousand miles of standard gauge railway, including a trunk line from Fusan, at the south, to Shin-Gishu (Wiju), on the Yalu, and crossing that river by a bridge

some 3,000 feet long, forms a section of the through overland route from Tokyo to Moscow. Highways are greatly improved and extended. The old capital, Keijō, is already modernized, and has promise of being made the most beautiful city of the Far East, Tokyo not excepted. Harbors are built and building. Afforestation of the bare hills is being pushed apace. Crops are improved. And the face of the country is every way changed. In government the people enjoy a degree of security and justice formerly unknown. Educationally, they are being given schools, as rapidly as these can be organized and equipped. Even those observers who feel that annexation was an injustice, admit that, for the present, the Chōsenese are better off than they would have been without Japan.

GEORGE M. ROWLAND.

Some Books on Japan.

(Continued.)

LITERATURE.

Our interest in the list on LITERATURE, begun in XIX. 1, is confined to works in translation, or to those in European languages relating to the subject. Quite a number of the best things will be found in translation, while a good idea of others may be had from writings which set forth the spirit and general contents. Brinkley's "Japan: Its History, Arts, and Literature," and "History of the Japanese People" may be consulted as showing the literary spirit of the times more than giving specific light on individual works.

Dickins—*Taketori Monogatari*, or *Fairy Tale of a Bamboo Cutter*. Translation in (Jan., 1887) *Jour. Roy. As. Soc.* The oldest *monogatari*, dating from the 10th century. The author, in T.P.J.S. VII. 3, gives sufficient of the story to enable one to perceive its beauty and pathos, and the story is invitingly told by Mrs. Ozaki, in "The Japan Fairy Book," under "The Bamboo Cutter and

the Moon Child." Hitomi's "Le Japon" contains a resumé of the story, and calls it a satire on the corruption of the times, written to exalt the dignity of women.

Phizmaier—The Ise Monogatari. This is also from the 10th century.

Chamberlain—The Maiden of Unai, T.A.S. VI. 1., one of the stories of the "Yamato Monogatari," a work of the 10th century. See also Chamb. "Japanese Poetry." This story was a very popular one from ancient times, and was treated in various ways by several writers, from the 6th or 7th, thru many, centuries.

Suematsu—Genji Monogatari, 1882, London. Translation of less than a third of this celebrated novel—Japan's first novel, of the 11th century, written by a woman, Murasaki Shikibu. She lives in Hamaguchi's pen-portrait, T.P.J.S. VI. 2, p. 246 ff. Cf. Lombard's Pre-Meiji Education, pp. 136-145. It was composed in 54 books, each of which was given a poetic title, as Floating Bridge of Dreams, Butterfly, Fleecy Clouds, Wind of the Pines, Perfumed Palace, Bouquet of Flowers, Visions, etc. Altho "the most beautiful prose of classic Japanese," this novel requires commentary, and runs thru some 1,500 large pages, or about 1,000 without commentary.

Sansom—Reminiscences of a Court Lady in the 10th (?) Century: Extracts from the *Makura no Sōshi*, T.A.S., Apl, 1915. See also T.A.S. XVI. 3. This novel of the same date as the previous one, was by Sei Shonagon, also a woman, —and is only less famous than that.

Ballard—Uji Monogatari, Some Tales from, T.A.S. XXVIII. An interesting work of the 11th century.

Dixon—Description of My Hut, T.A. S. XX. 2. Translation of the *Hōjōki* of Kamo Chōmei, "the Ōhara Thoreau"—a famous biography of the 13th century. Cf. Hora's "Notes on Kamo Chōmei," T.A.S. XXXIV. 1, and translation of Chōmei's *Munyōshō*, T.A.S. XXXIV. 4.

Porter—A Hundred Verses from Old Japan, 1909, Oxford, Clarendon Press. Translation of the anthology *Hyakunin*

Isshu of the 13th century, a poem by each of a hundred men, ranging from the 7th to the 13th century. In 1892 Dickens published the original text and translation. See Clay MacCauley's rendering, T.A.S. XXVII. Ehmann, German As. So. Trans. VII. 2, gave the poems in Romanji and in German translation, with notes and a long Introduction.

Parlett—Sumiyoshi Monogatari, T.A. S. XXIX. 1. The original work is mentioned in Sei Shonagon's *Makura Zōshi*, 11th century, but the existing work so called, is regarded as the product of a later age.

Wakameda—The Idle Thoughts of a Recluse, 1914, Tokyo, Taiheikan. Translation of Yoshida Kenkō's *Tsurezure Gusa* of the 14th century, with valuable Preface and notes. Cf. Rev. C. S. Eby's translation with notes, in "The Chrysanthemum" III. 2, ff., Feb. 1883, and see Consul Sansom's translation in T.A.S. XXXIX. Kenkō was the Thoreau of Kunimi Yama, Ise.

Stopes—Plays of Old Japan: The Nō, 1913, London, Heinemann. A hyperchromatic writer. The Preface is by Baron Kato, late Minister for For. Aff. Reviewed in Japan W. Mail, Sep 20, 1913. "The Lyric Dramas of Japan," by Sansom, Japan W. Mail, Oct. 11, 1913, is an adverse critique (see also his review, T.A.S. XLI. 5) by a British consul, who himself has a paper, "Translations from the Lyric Drama, the Nō," in T.A.S. XXXVIII. 3. See Lloyd's "Notes on the Japanese Drama," T.A. S. XXXV. 2; also see Brinkley's "Japan: Its Hist., Arts, and Lit." III, chs. 1, 2, for a sample Nō and Kyōgen, pp. 21-59. See also Chamberlain's "Jap. Poetry" for others.

Florenz—Japanischen Dramen. He has also translated into German *Asagao* and *Terakoya*.

Lowder—The Legacy of Iyeyasu, 1902, Tokyo, Kyobunkan—reprint of 1874 ed. By an English lawyer long resident at Yokohama. "Nothing in history compares with it, except the will of Peter the Great." The greater part

may also be found in Longford's "Story of Old Japan." This is of the early part of the 17th century. The famous Code of Shōtoku Taishi, dating from a thousand years earlier, in seventeen articles, may also be found in the latter work, and in the "Historians' History of the World" XXV, pp. 667-669; and see Lombard's "Pre-Meiji Ed.", p. 39. Aston, *Nihongi*, II, pp. 129 ff. translated from the original. Iyeyasu's Code is in one hundred articles, and is sometimes called Japan's first constitution, but only a very select circle of the ruling class was ever allowed to see, or know about it.

Armstrong—Light from the East: Studies in Japanese Confucianism, 1914, pub. by Librarian, Univ. Toronto, Ca. There are good illustrations of Confucius, Sugawara, Hayashi, Muro, Kaibara, Yamazaki, Tokugawa Mitsukuni, Nakae, Kumazawa, Sato, Yoshida, and Ito. The only connected account of Jap. Confucianism in English, for which we owe the scholarly author a debt of gratitude.

(To be continued.)

ARTHUR W. STANFORD.

With the O. and E. Representative in Maebashi Field.

Mr. Bennett arrived in Maebashi on September 9 to begin a nine days tour through Jōshū. He actually got to work on the 11th, when he began his campaign in the suite (?) of rooms placed at his disposal by the honored teacher of English in the town of Ota, famous as the abode of the great Dōryū, worshipped by the mass of the people in the vicinity. His audience that evening was twenty, and a good one, in view of the fact that there is no resident worker, and but two Christians in the town itself. Between the 11th and 19th, meetings were held in ten places, Maebashi, Sano, and Tomioka being passed by; the first, because our visitor had been heard there less than a month before, and the other two, because of the difficulty in making ar-

rangements. Part of the trip was made in the company of the local missionary, but at five places there were no barriers in the way of seeing the work from an independent point of view.

The weather conditions were exceptionally fine, but knowing the sensitiveness of Tottori missionaries on the subject of weather, not too much emphasis was laid upon matters pertaining to climate. Some things are to be taken on their own merits, rather than on the insistence of partisans. The attendance at all the meetings was beyond expectations, especially as it was still early in the fall. Two of these deserve each a separate notice.

Shittaka is our most countrified place. It is four miles from even a *basha* road, and is hardly acquainted with *jinnikisha*. To get there means walking, and when one arrives there is nothing but a church building, a farm-house, and a policeman's shanty, the audience coming from scattered houses, far and near. Usually there is a gathering of twenty or so, but a mistake had been made in the hour of meeting; when we arrived our would-be hearers had come and gone, and the prospect was certainly not bright. A wide-awake deacon, however, had concluded from our non-appearance, that we would come later. It was not a hard matter to put out new posters, and good fortune might result. Fortunately the day was a local holiday, the young people were strolling aimlessly about, and the church was on the line of their travel. They came into the little building in groups of twos and threes, until every seat was full, the standing room was well occupied, and those who couldn't get in, listened patiently outside, until the service was over.

At Fujioka, we expected, at most, an audience of twenty-five, but had not counted upon the active support of the young men's club. We were astonished, therefore, to find an audience of eighty, including about forty middle school students, who are now eager for an English Bible-class as soon as the writer can get around to start one.

Needless to say, the station was quickened by the week's fellowship with our representative from Tottori, and, later, words of appreciation came in from the out-stations. Such visits do good to all concerned, giving the local churches a new presentation of the claims of the Kingdom, heartening the missionaries on the ground, and making the visitor realize that the worries and joys, supposedly peculiar to himself, are, after all, the common property of the whole number of those who are engaged in a similar work.

H. PEDLEY.

A New History of Japan.*

A nation which claims a history starting at 660 B.C., even tho the records of the first millenium, viewed *historically*, are, for the most part, mere rubbish, offers an arduous task to the historian, and renders him a bold man who ventures to condense the story of the remaining fifteen hundred years into a tenth of that number of pages. Yet Professor Clement has successfully accomplished the undertaking, and we have a delightful little handbook, which may be read thru in a few hours, and which is just the manual needed to afford one a reliable bird's-eye view of the entire history of this ancient and interesting empire. For preparing such a book no one was better fitted, and no one could have done it so well as the author. His "Handbook of Japan" required research, which served as a good foundation on which to build the present volume. The abundant footnotes prove the wide range of his reading, and discrimination in the use of his authorities stands out on every page, revealing balanced judgment and intimate knowledge of the subject. Brinkley (Japan: Its History, Arts, and Literature), Murdock, Longford, Transactions of the Asiatic Society, Clement's Hil-

dreth, Murray, Griffis, and the Official History of Japan—in this order—were the sources most frequently relied on. Among many excellencies of the works of the late George Park Fisher, the historian, we have prized his many references in footnotes, to works consulted, enabling the student to pursue a wide course of reading, and judge of the author's impartiality. The same excellence characterizes Professor Clement's book, no less than (roughly) fifty-five different titles being quoted in the notes, comprising the major part of all the best literature, in English, on the subject. Like Brinkley, the present author keeps tally on the literature and art of different periods, and, in addition, records the outstanding facts in the history of Christian missions—generously so, during the Meiji period, for he is not only the author of a valuable book on "Christianity in Modern Japan," but was a missionary for more than half of his life in Japan. We regard this as a capital manual for use in high schools in America and Great Britain, and the fact that Japan and America are neighbors, with constantly increasing intercourse and expanding community of interests in the Pacific, renders it highly desirable that a brief course in Japanese history should be studied in the schools of our Pacific Slope and Hawaii, if in no others. About a third of the volume deals with the Meiji period (1867-1912), in which occidentals are most interested, and on much of which the author could speak with a large degree of personal knowledge. The valedictorian of his class at Chicago University and a Phi Beta Kappa man, he came to Japan in 1887, and has resided here for a quarter of a century, engaged in educational work. Brevity, lucidity, and a chaste sincerity mark his style. The statement (p. 19) that 461 A.D. is the first date verifiable by comparison with Chinese or Korean annals doubtless would have been revised, had Brinkley and Kikuchi's History of the Japanese People, which (p. 60) carries the date back into the third cen-

* A Short History of Japan, by Ernest Wilson Clement, The University of Chicago Press, Chicago, Illinois, August, 1915, \$1 net.

tury B.C., been available at the time the manuscript left the author's hands. Kamakura (p. 42) seems a slip for Fuku-hara. The martyrs at Nagasaki in 1597 (p. 71) included, we believe, only six foreign priests, and our understanding is (XVIII. 7) that the actual canonization occurred in 1862. The spelling "Nee-shima" (p. 117) is not that of the title of the book, if the first (Japan) edition is quoted. The order of titles (p. 127) is wrong. It would have been better to explain in a note, once for all, that the prefix "Go" when associated with an emperor's name, means "II," as Go-Daigo (p. 32) denotes Daigo II., and then have used simply the common terms in the text, as Go-Ichijo (p. 34), Go-Kameyama, Go-Komatsu (p. 58), etc. We think the battle of Ichi no tani, which occurred (1184) just before that of Yashima, off the coast of Sanuki (p. 43), deserved a brief sentence in the text, not simply because of the romance connected with the fate of Taira no Atsumori and the entrance of Kumagai to the Kurodani cloister at Kyoto, nor yet because of the sensational irruption of Yoshitsune and his horsemen into the very midst of the Taira camp at Suma, by his march thru Tamba and his descent from the mountains at a place regarded by the Taira, as impassable, but because of the decisive weakening of the Taira forces in numbers and in spirit, rendering Yashima and Dan no ura possible, as they hardly would have been save for Ichi no tani. But most of the interrogation points one puts in the margins of the book, hinge more on the personal equation of author and reviewer than upon anything radically wrong. Of errors chargeable to the proof reader we have discovered only two. Again (p. 32) for against, and Omayia (p. 130) for Oyama. There is a good map, an appendix, and, above all, a valuable index, which makes one doubly grateful for an excellent book.

ARTHUR W. STANFORD.

General Notes.

The auto is a bouncer, and, calculated by its size, a prodigious product of propaganda should result. It's a whopper!

* * * *

The Niigata Christians held a successful bazaar on Sep. 24, at which over 2,200 people were present. Niigata is doing some big things, of late.

* * * *

The Christians of Japan held a congratulatory ceremony in the grounds of the Doshisha, on the eleventh instant, in commemoration of the Emperor's coronation.

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Fifteen Kyoto missionaries and their friends enjoyed an excursion around Lake Biwa on Sep. 24. The little steamer starts from Otsu about 9 a.m. on Sundays, the first and fifteenth of each month, and on national holidays.

* * * *

That portion of the new Doshisha Library already completed, was dedicated on Oct. 1. The fortieth anniversary of the University was celebrated on the twelfth instant, but we go to press too early to include any account of the exercises.

* * * *

The foreign community of Kobe, excluding all enemy-aliens, have presented a costly congratulatory address to the Emperor, in expression of hearty good wishes for a long and prosperous reign. MISSION NEWS most cordially shares these sentiments of profound good will for the sovereign under whom we enjoy so many blessings of residence, home, and labor, as well as kindly intercourse with so many of his subjects.

* * * *

On the night of Oct. 7 there occurred a typhoon with torrents of rain. Considerable minor damage was the result in many places. Dr. Pettee describes a sample experience at Okayama. "The biggest flood Okayama city has seen for

twenty years or more. All the bridges over the main part of the river swept away or injured, except the railway and water conduit ones. No traffic across the river all day to-day (8th), except by the railway. Some damage to all our houses, but nothing serious. The river is still, 7 p.m., a roaring flood, tho it has gone down two feet or more."

* * * *

On the evening of Sep. 24 some four hundred attended a moonviewing party at Okayama, held under the auspices of the church women's society, of which Mrs. Pettee is president. The evening was ideal in every way, except a trifle too warm, which was natural in the abnormally *hot* September we experienced. There was a good financial return of perhaps 50 *yen*, to cheer the ladies' society on its way. The Kobe Woman's Evangelistic School held a moonviewing party at Miss Cozad's "Rest-awhile" Villa at Shioya, on Sep. 24. Moonviewing parties have been fashionable in Japan, in early autumn, from very ancient times. The *gens de qualité* from the Court at Kyoto, resorted to Ishiyama temple, near the foot of Lake Biwa, to enjoy the rich moonlight scenes in September. This year the August and September full moons were intensely rich and mellow.

* * * *

At the recent Graduate Conference of the Kobe Woman's Evangelistic School, the Sunday-school exhibit helped the workers from country places, who had not kept in touch with the growth of this movement, to realize the progress made in recent years, both in appliances and in methods. There were four departments. 1. Text books, singing books and teachers' helps. 2. Records. 3. Rewards, —cards, leaflets, and magazines. 4. Maps, and materials for object teaching. It was a revelation to some of the women, to see what could be done, to appeal to eye-gate, with a small black-board and a few pieces of colored chalk,—even without any gift for drawing; or with a twenty inch square box of sand, and a few pieces of cardboard,

which seemed capable of endless transformations. The hanging maps, the map modelled in clay, the folding cardboard model of a Jewish house—work required of all the students,—simple objects like a bird's nest, a magnet, etc., suggested the resources within the reach of all, to give the requisite variety in methods. The card exhibit showed a tendency to use cards for special occasions,—such as birthdays, rainy days, or as a welcome to a new scholar, rather than to give them every Sunday. In the collection loaned by Mr. Mito, Secretary of the Japanese Sunday-school Association, was a set of Buddhist Sunday-school cards, and it was interesting to see how the methods of Christian workers are being adopted by them, even in the verses used, the name Buddha simply being substituted, in some cases, for the name of Christ.

* * * *

"To me," writes a member of the Mission, "the main result of my giving MISSION NEWS, or *Life and Light* to people, is that they ask me why there is not some report from me in it." This writer is quite a sinner, and should repent of the error of her ways. The lesson is plain for all members of the Mission. It is not so much what you write, as the fact that your name appears in the table of contents. Most of the interest in the paper doubtless centers in the individuals, and what you write will interest your friends, most of whom probably will not care for the paper, if they never, or rarely see your name and contribution. Mr. Bartlett, while in the Mission, was one of the most generous subscribers, but he showed his appreciation of where the interest of his friends focus, by cutting off all but his personal copy when he left Japan, adding that now he was going home, his friends would not care for the paper. We have believed this view of the case, from our very first entrance upon the editorship, and so we have always placed the names of contributors in full capitals, to make the names more striking than the titles. We

shall always esteem it a favor, if members of the Mission will send in unsolicited articles, and if these (or notices that they will come later) reach us by the 15th of any month, they will be pretty sure to appear the following month. We can not possibly keep in touch with all important events or subjects, which ought to be written up for the paper. Yet, as the one who probably reads MISSION NEWS more carefully, regularly, and more often "from cover to cover" than any one else, we beg to say that the *material* of our contributors is worthy the attention and interest of readers who may not find a familiar name in the table of contents.

* * * *

During the summer the Southern Presbyterian Mission past a resolution of condemnation on Rev. Tsunetaru Miyagawa's tract: *Kirisuto to Sono Shimeii*, Christ and His Message, published last March. We believe the passage objected to is on page 36; Yo wa, murou, "Kami ni michita hito" to iu shisō keitō ni zoku suru mono de aru. Of course I belong to the school of thought which says Christ "was a Godfilled man." Later, on page 46, he says that when a missionary once asked him his view of Christ, his reply was that he could adopt the words of Simon Peter: "You are Christ, the son of the living God," and this is the teaching he freely proclaims. We do not find Japanese disturbed by this tract, but rather rejoicing in the advertising it has received, and the increased sales thereby. We asked one of the most competent Japanese members of the *Seikōkai* (Episcopal Church) whether he found anything objectionable in it, and he replied: "No." We think Mr. Miyagawa is all right in his personal relation to Jesus Christ, but whether his formulae for expressing his views conform to the average occidental orthodoxy may be doubtful. We have long felt that when anyone attempts to express himself on the nature of Christ in terms other than scriptural or credal, he is in danger of offending some who hold by the old formulae—yet, for many

living, growing Christians like Mr. Miyagawa, and many in Western lands, to use the credal formulae would be like wearing an ancestor's clothing, good enough and satisfactory enough for the ancestor in his day, but out of date, and in which one to-day would feel embarrassed, if not ashamed. Each thinking generation needs to employ new formulae, in which to express its theological thought. But we are inclined to believe that any one who tries to state a clear, reasoned, logical explanation of Christ will either fail, or become rationalistic, and end in sheer Unitarianism. It is one of the glorious privileges of the Christian to place less and less emphasis on credal formulae, and more and more on the blessed life hid with Christ in God, even if we can't explain it. The argument from Christian experience is, after all, the individual's chief dependence to justify his faith.

* * * *

Not the least interesting part of Rai Sarat Chandra Das's lecture was that about Tibetan Buddhism. There are two great sects, and priests in plenty. Mr. Das lived for some time in a monastery with 4,000 priests. He showed a *kakemono* with a diagram of the Tibetan Buddhists' conception of transmigration, which is essentially the same as that of the Japanese. We have a copy of a diagram of the Tsukiji Hongwanji scheme of transmigration: *Go Shu Seishi Rin Enzyi*, Explanation of the Five Forms of the Revolution of Life and Death. This wheel (*rin*) is held in the grasp of the fierce and merciless Emma-O. The hub contains symbols of the *san doku*, a wild-boar, signifying foolishness, stupidity, a serpent, signifying anger, and a dove, signifying cupidity, the same as in the Tibetan wheel; the five sectors of the wheel are similar to the Tibetan, but while *Shuradō*, the fighting hell, appears in the Tibetan, *Gakidō*, the hunger hell, takes its place in the other. Japanese Buddhism has its *Rokudō Rin*, or Wheel of the Six Paths of transmigration, over one of which each spirit, at death, must

pass into another form of existence, and these six bear the names of the sectors in the Tibetan and Hongwanji wheels. But Japanese Buddhism goes farther in its analysis of the transmigratory states of existence. It has its *Jikkai*, and our diagram represents a scheme which may be seen at the interesting temple, popularly known as Manizan, near Tottori.



Here the hub contains the "mind" as the source of all good or evil, which determines the spirit's *karma*. 1 is the lowest hell of torments, 2 is the hunger hell, 3 is the beast hell, 4 is the fighting hell, 5 is human life, 6 is *Tendō*, *Gokuraku*, heaven, 7 is a state of discipleship of Shaka, 8 is a state in which one knows the reason of existence, or the secret of welfare, 9 is the state just short of Buddhahood, while 10 is that state. One may die and go into any one of these states, according to deeds done in the state from which the spirit takes its exit, and after climbing by *jiriki*, or merit, nearly to the top, one may upset the entire favorable chain, and be plunged down again into one of the hells. A woman must be reborn as a man before she has any chance for bliss.

* * * *

The Kobe Fifteen Club, on the second instant, had one of its largest meetings at the home of "our host, his Lordship," to hear a lecture on Tibet by the Babu, Sarat Chandra Das, Rai Bahadur, C.I.

E., the distinguished Indian scholar of things Tibetan. The Babu was born in 1849 at Chittagong, Bengal, in a *vaiddya*, or medical caste Hindu family. Educated at the Presidency College, Calcutta, he attracted the attention of an Englishman, who later became Director of Public Instruction in Bengal, and thru life has befriended the Babu, and secured for him the continuous favor of the Bengal Government. The Babu studied engineering, and was appointed principal of a government school at Darjiling, where his interest in Tibet at once began. He spent the last half of 1879, and 1881 and several months of 1882, in Tibet, which resulted in three volumes, upon two of which was based a condensed volume of 346 pages, edited by our late American Minister to Peking, W. W. Rockhill, who was selected by the Royal Geographical Society, of London, for the purpose, and the book: *Journey to Lhasa and Central Tibet*, was issued in 1904 (new edition), by John Murray, London, under the auspices of the Society. There are 40 good illustrations, and a large map of Tibet. Later publications have been a "Tibetan-English Dictionary with Sanskrit Synonymes," 1,353 quarto pages, published in 1902 by the Government of Bengal, and "An Introduction to the Grammar of the Tibetan Language," 300 pages, 1915, published by the Gov't of Bengal. The learned scholar has published numerous papers in the Asiatic Society of Bengal's Proceedings, in the Nineteenth and Contemporary Reviews, and in the Journal of the Buddhist Text Society of India, which the Babu founded in 1892. He has been official interpreter of Tibetan to the Bengal Government, and has received various medals from the Indian Government and elsewhere. His journeys to Tibet resemble, in some respects, those of the Buddhist scholars of Japan to China, in the 9th century, for he went to study Buddhism, among many other subjects, and, like the Japanese travelers of old, he returned to India with loads of books and manuscripts, over 200, which

he found in Tibetan libraries. Dengyō and Kōbō hardly returned with a greater quantity. Says Mr. Rockhill: "The amount of literary work accomplished by Sarat Chandra since his return from Tibet is enormous in bulk, and its value to students can not be over-estimated." A number of the works brought to India, were in Sanskrit, and they had been utterly lost in India. He found the blocks at Lhasa, for a certain poem—Kshemen-dra's "Avadana Kalpalata," whose loss India had mourned for generations, as we would mourn were Milton's works to disappear entirely. In his lecture he gave an optimistic picture of Tibetans and their life and customs. He and his son arrived in Japan in September, and sailed for India on the 5th instant.

Personalia.

Miss Searle's California address is: Pasadena, 847 Barrows' Court.

Mrs. Vesta Atkinson Abell resides at 127 Kitano chō, 4 Chome, Kobe.

Rev. and Mrs. Edward Scribner Cobb had Dr. Sturge as coronation guest.

To Rev. and Mrs. Stanley Fisher Gutelius, Kobe, was born, Oct. 19, 1915, a son, Stanley Kittredge.

Dr. Rowland arrived at Kobe Sep. 26, by boat from Dalney, on return from his trip to Chōsen and beyond.

Mrs. C. S. Reifsnider and children sailed from Yokohama, Sep. 25, by the *Tenyo Maru*, for furlo in the United States.

Mrs. Geo. Miller Rowland and Miss Zoe Magdalene Rowland were guests of Mrs. Agnes Donald Gordon at coronation season. XIX. 1.

Miss Mary Florence Denton had Dr. and Mrs. Inazo Nitobe, of Tokyo, and Miss Eliza Ruhumah Scidmore, of Yokohama, as coronation guests.

Rev. Morton Dexter Dunning and family, Mrs. DeForest, and Mrs. Gordon expect to sail, on furlo, by the *Yokohama Maru*, soon after New Year's.

Edward Leeds Clark attended the

Silver Bay Conference in mid-August. He has been licensed as an engineer in New York State for boats up to 100 tons.

While on a short visit to Kobe, the latter part of last month, Mrs. Lombard was suddenly taken ill, and had to remain beyond her original intention. She has improved considerably, but is not well yet by any means.

The firm at Chemulpo, Chōsen, of which Mr. Jas. DeForest Atkinson is a member, with the changing times has changed the nature of its business, and is now largely engaged in importing supplies for mining.

Rev. Marion Ernest Hall and Mrs. Hall, arrived at Yokohama, by the *Tenyo Maru*, on the 9th inst., and while pursuing their language study at Tokyo, will board with Rev. and Mrs. Jas. Fullerton Gressitt.

Miss Mary Metcalfe Root, of our Madura Mission, went out to India in 1887, and has been engaged in evangelistic work at Madura. She reached Kobe Sep. 20, by the *Tenyo Maru*, and left on the same the next day, for the U.S.

We regret that, owing to an accident on Hieizan, Mrs. Gertrude Wilcox Weakley, of Osaka, has been confined to her bed much of the time since, altho her condition is much improved, and it is expected she will regain the use of her knee soon.

Mrs. Winnifred Atkinson McKay is now residing at 31 Yamamoto dōri, 2 Chome, Kobe, and her many friends will rejoice that, with the progress of autumn, she has improved in health (tho just now she is not so well), for she was far from well in the summer and early fall.

Miss Kate E. Ainslie, of our Central Turkey Mission, at Marash, accompanied Miss Root, and went on with her by the same steamer to America. At the Kobe Station prayer-meeting Miss Ainslie gave a vivid account of the persecution, exile, or extermination of the poor Armenians.

We sympathize with the Grovers in the illness which they have experienced

in California. On Sep. 1 Mr. Grover was at Mountain View, Calif., while Mrs. Grover was still at St. Helena Sanitarium, St. Helena, Calif. We trust they have both continued to improve.

Miss Abbie Wallace Kent, formerly a music teacher at Kobe College, recently gave \$400 to the College, for a memorial to the late Misses Mary Anna Holbrook and Cora Augusta Stone, former teachers at the College, who entered our Mission at the same time, Oct. 23, 1889, and were Miss Kent's associates at the College, as well as later at Montreat, N. C.

How-I-I-yes—would like to tell! The engagement of a couple, whose names have appeared in MISSION NEWS, in the past, is reported to be a fact, but we are under bonds and a threat. "If you put this in MISSION NEWS, I'll never tell you," etc. We merely refer to the case to prove we *can* keep a secret, and to encourage confidences of this kind, at a very early stage.

Recent letters from Prof. Chauncey Marvin Cady, of Boston, show that he is still librarian of the Y.M.C.A. at 316 Huntington Av., and actively interested in writing and publishing. He contemplates issuing some volumes of stories for youth, and is on the search for Japanese stories, and illustrative material. "Is there a yellow peril?" was the title of an interview in the *Boston Advertiser*.

The engagement of Miss Pauline Rowland, of Middlebury College, Middlebury, Vt., to Mr. William Mollis Sistare, Jr., Middlebury College, '15, and of New London, Conn., is announct. In college he was quite an athlete, and class-president in his senior year. He is a member of the First Cong'l Church, New London. This is the best match he has played yet, and he brought in a *home* run, when Miss Rowland was caught.

Miss Cornelia Judson does not find herself idly waiting for service-calls to turn up. "I should have written before, but with so many guests and so many welcome meetings and conferences, before and since opening school, and cleaning

and repairs, and setting up housekeeping again, and beginning again in two schools, and a lantern lecture for each school, and one for the women's meeting with sixty-seven present, and with heat, and fleas, and mosquitoes, I have written few letters." Sure!

The Coronation brought gratifying recognition of several prominent Christian Japanese. The late Rev. Joseph Nee-sima, LL.D., was given the posthumous rank of Jū-shi-i (從四位), which is about midway of the entire scale of such ranks, while Mrs. Yajima and Miss Tsuda received decorations—Order of the Sacred Crown (寶冠章), sixth grade. Messrs. Harada, Ibuka, Motoda, and Naruse received the fifth grade of the Order of the Sacred Treasure (瑞寶章), and Mr. Soroku Ebara, the third grade.

Rev. Lloyd Louis Lorbeer, of Pomona, Calif., a graduate of Pomona College, '11, and then a teacher in Claremont schools, a Y.M.C.A. worker, and a graduate of Union Seminary in '15, with his wife, arrived at Kobe on the *Shinyō Maru*, Sep. 24, on their way to our Madura Mission. Mrs. Elva Henry Lorbeer, of Upland, Calif., graduated at Pomona College in '11, and then was engaged at home, or in teaching until her marriage. He goes to teach in the School for Training Teachers, at Pasumali.

Dr. and Mrs. Pettee, after a life-time, almost, at Okayama, have been transferred to Tokyo, to succeed the late Dr. and Mrs. Greene. The proposition was pretty thoroly discust in committee, at least, at our 1914 annual meeting, but the occasion of a decision at this time, was a request for this action, from the *Kumi-ai* pastors of Tokyo and Yokohama. Objection was raised from Okayama, and one local physician went so far as to declare that if we took the Pettees away from Okayama, the Japanese didn't wish us to send any other missionary there.

Mr. Spencer Miller, of So. Orange, N. J., invented the rope-drive, and his cableway invention greatly hastened the

completion of the Gatun locks at the Panama Canal. Other inventions of his are a log-skidding cableway, a marine cableway that enables ships to tranship coal at sea while under headway, and the breeches-buoy apparatus in use by the U.S. Revenue Cutter Service. He is a member of the American Society of Mechanical Engineers, and was one of two appointed by the Society as members of the new Naval Board of Advisers. We "connect up" with this distinguished engineer thru his cousin, Miss Annie Lyon Howe.

Hardman Nathan Kinnear, M.D., and Mrs. Ella Johnson Kinnear, of our Foochow Mission, arrived at Yokohama, by the *Tenyo Maru*, on the 9th inst., came overland to Kyoto, and were guests of Rev. and Mrs. Otis Cary over coronation day. After a visit at Kobe, with Mr. and Mrs. Stanford, they sailed by the same boat, on the 13th inst., en route for Foochow. During their furl Dr. Kinnear received a decoration from Pres. Yuan Shikai—sixth grade of the Golden Grain, bearing a beautiful sheaf of ripened rice. Previously he received a medal from the Chinese Red Cross Society, constituting him a life member. These honors came to him in recognition of his work for wounded soldiers, in his hospital, during the fighting at Foochow.

Mrs. Cora McCandlish Lovett, still at Grand Rapids, Mich., writes: "I should indeed be desolate without the MISSION NEWS. Brief visits with seven members of the Japan Mission at the meeting at Detroit, last fall, and a longer visit with Miss Clark in our home this summer, have sort of brought me up to date in mission affairs. But I wish I might see you all. I'm wishing without any hope of its coming true, that we may attend the World's S. S. Conference in Tokyo. Some one has said that "things will always happen if we only wish hard enuf." If that be true, you'll see us in 1916. We'll be there in spirit, anyway." This lady left the glow of a warm heart in the Mission, when she departed, and these sentiments add oxygen to the glow.

Mr. Admont Clark, of Johns Hopkins Medical School, is engaged to the daughter of one of the medical professors—Miss Janet Howell, a graduate of Bryn Mawr, who taught science there for a time, but who now enjoys a thousand dollar scholarship for science, in which she is doing special work with Prof. Hale, on Mt. Wilson in Southern California. She received the scholarship because of some "science writings," which she contributed to certain periodicals last year. Meanwhile, Mr. Clark is trying to keep even with her by establishing a reputation in micro-photography, in the line of his medical investigations. The university furnishes him with a first class photographic outfit, and he has recently been experimenting and writing on venous pressure in its relation to diagnosis of disease.

A Hokkaidō newspaper notices of Mr. Allchin's appearance, was rendered as follows: "Old Musician. Tho the name of George Allchin is not known to the world at large, he devoted himself to the religious world of our country for thirty years, and specially he is looked upon as the leading light of the musical world, at the origination of music, and selection of musical note. He came down to Hokkaidō [going any where from Tokyo is "going down"] carrying gray hair, and thin, old body, and the other day he tried his specialty, magic lantern speech and vocal solo at the Educational Society and at the *Kumi-ai* church. His full voice was wondered how he get out from the vocal chords, and the expressing of singing, phrasing the word, punctuating the music, and emphasizing of some musical notes—can't be imitated by our nation. It was surprise for his good, exact pronunciation of our words."

The death of Rev. David Thompson, D.D., at Tokyo, at the end of last month, removes the oldest of the Presbyterian missionaries, as he came to Japan in 1863, and since 1873 had lived in Tokyo. In 1873 or 1874 Rev. Shunkichi Murakami, the Kobe Station evangelist at Suma, and the oldest (first) living ordained man in the *Kumi-ai* Church, was

in Tokyo knocking about as a restless young fellow, eager for new learning and for something profitable to turn up. He heard from a friend the name of Thompson, of Tsukiji, and was advised by the friend to call on Thompson to hear about Christianity. Mr. Murakami went to Tsukiji, but was told that Thompson was not at home, and did not persevere a second time, but came down to Kobe in a day or two after, and soon made connection with Dr. Greene's chapel. At the 50th anniversary of Protestant Missions, Dr. Thompson introduced himself to Mr. Murakami, who thus, after nearly 40 years, met the man, whom he sought in the early days of everything Christian.

Under date Sep. 1 Rev. Wallace Taylor, M.D., of 108 East College St., Oberlin, O., writes: "We are always glad to get news from our old field of activity. Nothing has shown the changes taking place out there more vividly than a photo of the new building put up on the site of our old home, 'No. 15,' in Osaka, where we spent more than 35 years of our lives. Peace to the old place, where our fond memory often lingers." He was just back from a four and a half months' stay in Texas, which he found too hot to suit him; he left before the terrible storm of Aug. 18, and says that Mr. Robert Merrill Taylor, who resides in Texas, was not badly hit by the storm. The Doctor has disposed of his rice-farm in Texas. "You will please remember us to any, and all Japanese friends, both members of the Mission and Japanese. I am sorry to hear of Mr. Suzuki's death, for both he and his wife have long been special friends of ours. Mrs. Taylor is well, in better health than at any time since leaving Japan. Miss Hattie also."

Miss Harriet Adaline Hale, of St. Paul, Minn., since arrival in Japan, has been visiting her cousin, Mrs. Newell, at Matsuyama, and has already gone into missionary work on her own account, by kindly assisting in a private way, some Japanese girls and teachers in their

music and English. Miss Hale has been, for the past seventeen years, a teacher of voice in all its phases, but with special reference to singing. While pursuing the usual course at Carleton College, she also studied and taught music there during four years. Later she took two years at Oberlin Conservatory of Music. For six years she was teacher of music-methods, and allied branches, in the state normal school at Mankato, Minn. She pursued a full course of physical training in N.Y. City, while studying music there. At times she has taught instrumental music, along with voice and physical culture. During her private teaching at St. Paul, she took a year off for study of music at London and Paris. Here's a bird in the bush. Some of our girls' schools would do well to get the bird in hand, if—the bird is not too shy!

From one of "our contemporaries" we glean some interesting items about the Sistare-Rowland engagement. Miss Rowland is a popular society girl, and is fond of outdoor life. On Oct. 8, at a tea at the rooms of the Sigma Kappa Sorority, of which she is a member, the engagement was announced, and "caused a pleasant surprise." Mr. Sistare was a member of the Delta Upsilon Fraternity, and was very active in college and social life. We are not surprised, then, to learn that the two had "been friends for some time." The following must be true, since it comes from Middlebury, Vt. "The couple, with a party of other girls and college boys, spent part of Memorial Day this year, at Lake Dunmore, nine miles from this town. While there, Miss Rowland and her escort went canoeing. When about a mile from shore the canoeists ran into a sudden storm, and before they were able to make land, were in extreme danger. Mr. Sistare handled the frail craft well, but was no match for the storm. A huge wave caught the canoe, and in the twinkling of an eye both occupants were in the water. The canoe had capsized. Before Mr. Sistare could reach his fiancé

she went under the waves for the first time. The young man went to the spot where Miss Rowland had disappeared, but unfortunately she came up on the other side of the canoe. Again Mr. Sistare tried his best to grasp her, but the young woman went under for the second time. On his third attempt the young man was successful, and kept her floating until friends, who had put out

in a launch, on seeing the plight of the two, came to the rescue. Miss Rowland was rendered unconscious by the experience, while Mr. Sistare was nearly exhausted by his gallant work. Mr. Sistare, having saved the life of the young woman, soon became an ardent suitor, and accompanied Miss Rowland to many functions from that time on."

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VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

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TAIZO ABE, Chairman of Board of Directors.
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MISSION NEWS.

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